

The Alpha.

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Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

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NO. 6.

"WHAT WE HAVE TO DO."

ELIZABETH KINGSBURY.

(Continued.)

There is much in the tone of thought at the present time that has a tendency to obliterate the old landmarks of right and wrong; we no longer take our opinions on trust, nor are we any longer satisfied to take the dictum of authority as a reason for doing or abstaining from any action; it is therefore of great importance to search out the origin of any law, regulation, or custom, which receives the sanction of long usage and carefully to examine whether its continuance is the result of habit only, or whether its observance arises from its intrinsic value as a factor in human progress. With regard to the treatment of social law-breakers most of us must have asked ourselves whether the Jewish custom of stoning, or the modern custom of ostracising, was founded on wisdom and justice, or kept up by an unconscious spite, and the spirit of revenge. What thinker has not at one time or other been tempted to arraign either the wisdom or the justice of the Great Creative Spirit as he contemplated the havoc, the misery, the unending suffering caused by the procreative instinct; what feeling heart has not rebelled against the apparent cruelty of a strongly implanted sexual instinct, the gratification of which, by men at least, our doctors have till lately taught was a physical necessity, and the ruin entailed on the women of the streets by ministering to that which many have learned to regard as an uncontrollable impulse. Have we not said in our hearts either society does a great wrong in allowing conditions to continue that foster prostitution, or it commits a cruel, a monstrous wrong in "branding with a brand of shame" those who fulfil a natural and necessary junction. Either prostitution is not necessary or the Prostitute is not criminal. There is no alternative for us but to believe this now that thinking a subject out to its logical conclusion has come to be a feat that can be performed by all educated people. In the days when the mental powers were in so undeveloped a condition that one thing was as easily believed as another men could acquiesce in any existing, or in any conceivable, state of things that affected the minority only, simply affirming that such and such conditions were the will of God; for the fortunate all the blessings of life, for the unfortunate all the miseries. But those days have passed. We can no longer contemplate human suffering and say it is

the will of the God of love; we can no longer pass by on the other side and feel it is no concern of ours; the shadow of the outcast, of the criminal, of the homeless wanderer follow us into the temple, to the fireside, into the holy of holies, and we feel that our place is not within while so many remain without. With the development of new faculties have come new responsibilities that we cannot help feeling. There is no region out of the domain of law, and when the mind has grown strong enough to grasp a truth, grasp it, it will in spite of us, so new views force themselves upon us and we come to believe that which never occurred to our forefathers, and on the other hand we find ourselves incapable of believing things that presented no difficulty to them. The reign of law is everywhere manifest in the physical world, and we can no longer look with complaisance on the chaotic disorder that exists in the moral world or believe it to be a permanent condition.

With one consent we set ourselves to discover the natural law in the region of morals and find that this problem requires as much patience and rewards us with promises as rich as those that our forefathers gained in their researches into the physical constitution of the universe. Some advantages we have that they had not. An educated public awaits with interest the results of research; truth hath little to fear from the bigotry of ignorance, men's minds have unfolded to a new stage of development when the perception of cause and effect is within the power of the majority, a majority which every decade increases and not as of old the privilege of the few. And the subject that necessarily attracts the greatest attention is that of the relations of men and women, for this lies at the root of family life, at the bottom of all social relations whatever. Is it then altogether to be wondered at that a certain timidity, a certain fear has been felt on all sides, in approaching this subject in which such vital interests are bound up? We have acted like the cautious physician who tries every simple remedy, invites the co-operation of nature by every wooing artifice, before bracing himself and his patient to undergo the trying process of thorough examination. But the time has come at last when health, perhaps life itself depends upon searching out the hidden source of disease. Hitherto we have acted by the social evil as most of us act when troubled by bodily infirmity; we have gone to the physician who has promised to rid us of our pains with the least pos-

sible amount of personal co-operation on our part; we have avoided the water-cure, with its tiresome bathing, rubbing, exercising and dieting processes and trusted to the man who professed to do up the elixir of health in a neat little pill-box, or a cleanly labelled phial. But our faith in pill-box and phial are daily waxing smaller, and our trust in nature is daily growing stronger, and we are beginning to be convinced that nature would not have led us into our present state of confusion and muddledom if we had only the wit to read her lessons aright. We are slowly learning to regard the doctor who pretends to cure ills, physical or social, with pills and powders, political or other, as little better than a quack. We are getting tired of imperial legislation for the regulation of vice, of doctoring divorce laws, made to bolster up unjust marriage laws, of Malthusian teachings on the one side, and free-love teachings on the other, and turn our longing eyes to the great mother, and interrogate her. And when her response comes how simple does it sound: How impossible to doubt the truth of the answer. The doctrine of attention to parental influence, of powers applied to their destined uses only, of intercourse between the sexes taking place for procreation and for no other reason solves at once, in a perfectly rational and convincing manner the problems that are perplexing us to-day. It points the way to the only sure method of overcoming the social evil, for it at once gives the secret of overcoming the tyrant Lust, which grows by what it feeds upon, and is born and nurtured in the home of many an offending, though unconsciously offending man of otherwise godly life. It solves the different problems of the relations of the sexes; for where would be the need of the present most mischievous separation with the present most unnatural and trying union if the desire for children alone determined the formation of a common home; where then would be the list of crime and misery arising from jealousy, unwelcome families and inadequate means of support; for this answer of nature to man's half despairing cry answers that most urgent of all questions, the question of population, and answers it in the only reasonable manner that it has yet been answered. For we cannot misuse our powers for generations, or for long years of individual existence and gain control over the disorderly forces at will.

Nature has allowed us to have a full experience of the evils that result from the misuse of the powers intrusted to us, and when showing us by experience the folly of going out of the path she has marked out she points out methods whereby we may be strengthened to find and to keep in the right way. Education, begun before birth and continued over the trying period of youth; widely-spread knowledge of human physiology, not omitting the generative and reproductive organs; the care and reverence of the body, as a good gift of God, as the temple of the spirit, built up into a religion; a standard of virtue that shall make service the goal of ambition, these things enforced by public opinion would change the saddening sense of failure, vice and misery, that now steals the joy out of life into glad thankfulness for an existence which should be rich in the pleasures that spring from the exercise of our highest and purest fac-

ulties. Let him who thinks this the teaching of asceticism compare the gratification that arises from the conscious employment of the benevolent activities with the pleasures obtained by the pursuit of self-enjoyment and he will be able to judge whether the road pointed out to us by nature is richer or poorer in pleasure than that which man has chosen for himself. It is then to education that we must look for bringing about the reformation from which an increase in the sum of human happiness may be reasonably expected. The relations of the sexes lies at the root of all education, because upon these relations depends the prenatal, as well as the ante-natal, environment of children. In determining the criminality or innocence of any given arrangement which the shifting opinions of men may at any period sanction or condemn, we must ask ourselves what is the effect of such and such arrangements on the children born under their influence. For if it be true that the good of each human soul is bound up in the good of the whole human family, it is true with the extremest intensity in the relations which exist between parents and children.

Very many suggestions that have been made at the different epochs of the world's history, when the human spirit has been stirred to its depths by the pervading sense of failure and widespread misery, from the thoughts given to the coming ages by Plato in the "Republic" to the vagaries of the founder of the Oneida Community, have ignored entirely all hereditary influence of the parents upon the children, taking account only of such material and secondary considerations as the provision of food, warmth and shelter to offspring during the tender years of infancy. Fortunately Nature has been a wiser caretaker of the best interests of her children than human law-makers, and by the mighty power of love has contrived that the spiritual forces necessary for the formation of an immortal soul should be present at the conception of at least some of children of men. But this difference to all that concerns the mental condition of parents becomes conspicuous when we turn our attention to the judgment passed by the world upon those who infringe the unwritten laws of social morality. Certain actions are condemned because they have always been condemned, because they bring the transgressors into conflict with the current morality, because they bring misery and disgrace on the families of the transgressors and because an indelible stain is branded upon innocent children born under the ban of public censure. These may appear at first sight sufficiently powerful reasons for keeping men and women of ordinarily developed moral perceptions in the pathway of virtue marked out by society as the "narrow way," and that they are sufficient for the normally developed moral man and woman is proved by the fact that marriages are the everyday affairs of social life, while the rearing of children by mistresses is happily the exception; and this in spite of marriage laws bearing in certain unhappy cases so hardly on the contracting parties, especially upon those whose sex has had no share in making them, as to be a direct incentive to vicious courses. But these reasons are not enough to convince the judgment of all. Great and good men have been found so dissatisfied with them that they

have thrown over all the inherited experience of centuries, the prejudices of class, and have become advocates of measures that the sober senses of lesser men have stigmatized as disruptive. These reasons also leave full scope for the sophisms of seducers. See, such men argue, no wrong is done by disregarding laws that have been framed by society under sacerdotal influences for the promotion of selfish objects; are not two people held together by the strong bands of affection as truly united as if some old priest had joined their hands and mumbled a benediction over them; shall we not show ourselves above the narrow prejudices of our time and prove our implicit trust in one another by dispensing with the worn-out mockery of ecclesiastical sanction. Many a poor soul has been led away by such false, though plausible, teaching. Many an eminent writer has gone perilously near to the enforcement of such pernicious teaching. And so we must insist on the real reasons for all social regulations that control the intercourse of the sexes being kept in view.

The all sufficient reason for the severe condemnation that civilized people puts upon adultery is that it taints the source of national life. It renders impure the parental influences that surround the coming generation. From adulterous intercourse no rightly constituted offspring can be born. The mental condition of both parents are of necessity unfavorable to the procreation of a pure, fearless, faithful human soul, such as society needs to carry on the work of human progress. On these robbed rights of a coming generation mankind has, instinctively, founded the punishment of sinning parents. That the mother has been made to bear the heaviest share of blame is easily explained by the half unconscious recognition of the fact that woman is spiritually and morally stronger than man; that woman is pre-eminently the guardian of the interests of the coming generation, for into her hands nature has given the care of childhood; has intrusted to her prenatal culture of the human race. Alas that in depriving her of the means of mental and physical development man has left her so ill prepared to discharge her sacred trust. No woman would complain that on her sex has been thrown this heavy burden of shame for transgression, since it is acknowledgment of the important post of honor that nature has assigned her, were it not that an outraged sense of justice that the offending man should go scot free sets in, with anger bewildering and pity at the sight of one bearing the shame of two in this bewildering the importance of the results involved, and the cruelty of the wrong committed against innocent children, is lost sight of. It seems to me certain that a strong inherited instinct has developed in the average woman a perception that on her sex rests the duty and glory of keeping undefiled the sources of national purity, prosperity, and greatness, and to this instinct we must refer the otherwise incomprehensible fact that pitying, slow-judging, forgiving woman never excuses, never forgives (unless repentance has brought abandonment of sin) the breach of chastity in a woman. There is nothing arbitrary in the laws of God so far as we have at present learned to read them, and we must not allow the thought to grow up that the existing regulations are founded on

arbitrary will, and not on natural laws that cannot be set aside without incurring certain penalties. I do not now speak of men-made marriage laws, but of the underlying structure of eternal law upon which these laws of men are based. Wider knowledge is constantly revealing to us that those regulations which we have been tempted to set aside as the bygone wisdom of an ancient law-giver, with which we need concern ourselves, are really founded on profound knowledge of human needs. The laws of Moses, modern science teaches us, were, at least as far as they related to health based upon accurate knowledge, and careful attention to conditions essential to the maintenance of physical well-being, and we learn with reverence, not unmixed with astonishment, that rules, which we have come to regard as religious rites, rather than rites hygienic, would, if faithfully carried out, have saved our populations from the scourge of phthisis and kindred diseases. Of course reference is here made to the laws respecting the selection of certain foods; the scrutinizing examination of all animal foods, with the rejection of all animals that bore signs of less than perfect health, as unfitted for consumption by man; the scrupulous nicety in the slaughter of beasts destined to supply nourishment for human beings, etc., etc. After ages of dirt and darkness we have come to regard the Jewish regulations with regard to personal cleanliness as rules that are absolutely necessary for the preservation of health and mental elasticity and vigor. Some of our more advanced physicians already perceive that the laws laid down for guidance in the marriage relations were not dictated by a desire to limit legitimate indulgence but were only such as are strictly necessary for securing to the woman that rest from marital demands which is essential to enable her rightly to fulfill her office to the coming race.

As we have clearly recognized guides to healthful living, in the old world teachings which our Catholic forefathers thought they could despise with impunity, and into which we are struggling back with toil, so it may be that those laws which endeavor to secure a pure source of being for each succeeding generation, by hedging in the virtue of chastity as by a wall of fire, and punishing its breach with what appears inhuman cruelty, were written in mercy and love, as inflicting a smaller aggregate of misery and woe than that which the great merciful, but unrelenting mother, inflicts when her laws are disregarded; and if the direst penalty of the old Mosaic law were to-day inflicted for the breach of chastity, it is impossible to believe that a tithe of the suffering would be thereby caused that is now borne in silence by the hundreds of thousands of victims to lust that the instructed eye of the physician sees withering in our midst. But we live in an age to which milder methods are adapted; when the forces at our command may produce nightier results than those to be wrought by the hands of the executioner, or the sword of Justice; when through the mild but steady pressure of public opinion we may effect the reformation of morals, and raise the standard of virtue till all men shall recognize the rights of their children to a heritage of strength and nobleness that can only be obtained from

chaste fathers as well as pure mothers. And when we are inclined to despair, and when we stand appalled at the vice of great cities, at the indifference to the claims of humanity, only less deadly than vice itself, which meets us on every side, let us refresh ourselves by taking a glance at the past, and we shall be encouraged to see that some progress has been made, that some real victories have been won, that shocking as are the crimes daily perpetrated against coming generations through ignorance or through willful lustfulness, and sad as are the sins committed against innocent children and incautious youth, yet it is certain gain that these enormities do shock, that the majority is on the side of decent living that libertinism is compelled to hide its evil deeds in darkness, and feels the necessity of wrecking its spite on those who tear the veil from its coarse, hideous features, and reveal it in its native loathsomeness to public gaze. Darkness is intensest just before the dawn. The age of the Apostles was also the age of incredible corruption. When the powers of evil seem to claim mankind as their prey the powers of light assemble with a thousand well-tried weapons and wrestle against their wily foes till the battle is won. Charles Kingsley says: "As I read history, the most unheroic age which the civilized world ever saw was also the most heroic; that the spirit of man triumphed most utterly over his circumstances, at the very moment when those circumstances were most against him."

How and why he did so is a question for philosophy in the highest sense of that word. The fact of his having done so is matter of history. Shall I solve my own riddle? Then, have we not heard of the early Christian martyrs? Is there a doubt that they, unlettered men, slaves, weak women, even children, did exhibit, under an infinite sense of duty, issuing in infinite self-sacrifice, a heroism such as the world had never seen before; did raise the ideal of human nobleness a whole stage—rather say a whole heaven—higher than before; and that wherever the tale of their great deeds spread, men accepted, even if they did not copy, those martyrs as ideal specimens of the human race, till they were actually worshipped by succeeding generations, wrongly, it may be, but pardonably as a choir of lesser deities?

But is there, on the other hand, a doubt that the age in which they were heroic was the most unheroic of all ages; that they were bred, lived, and died, under the most debasing of materialist tyrannies, with art, literature, philosophy, family and national life dying or dead around them, and in cities the corruption of which cannot be told for very shame—cities, compared with which Paris is the abode of Arcadian simplicity and innocence? When I read Petronius and Juvenal, and recollect that they were the contemporaries of the Apostles; when—to give an instance which scholars, and perhaps, happily, only scholars, can appreciate—I glance once more at Trimalchio's feast, and remember that within a mile of that feast St. Paul may have been preaching to a Christian congregation, some of whom—for St. Paul makes no secret of that strange fact—may have been, ere their conversion, partakers in just such vulgar and bestial orgies as those which were going on in the rich freedman's halls; after that, I say, I can put no limit to the

possibility of man's becoming heroic, even though he be surrounded by a hell on earth; no limit to the capacities of any human being to form for himself or herself a high and pure ideal of human character; and, without "playing fantastic tricks before high heaven," to carry out that ideal in every-day life; and in the most commonplace circumstances; the most menial occupations, to live worthy of—as I conceive—our heavenly birthright, and to imitate the heroes, who were the kinsmen of the gods. (Charles Kingsley's "Health and Education," p. 226. 1882.)

We all need the encouragement that such thoughts give us, now and then when fits of depression are upon us; the corruption and darkness we see too plainly, but even the eye of faith cannot always penetrate the gloom or note the coming day. But experience of the past can teach us to look forward fearlessly to the future. We too have men and women among us, ready, like those Christian martyrs, to do all and dare all for honor's sake. Let us remember that it is seldom the want of loyal hearts or strong arms that brings disaster on the army, and gives the enemy his advantage, but want of knowledge in the leaders as the best course to pursue. To avoid waste of effort, and waste of life, it is much to be desired that the leaders of the moral reform movements, in all countries, would take counsel together as to the best means to be adopted for a thorough examination of laws and customs relating to marriage, concubinage and parentage so that needed reforms might be inaugurated which should command the allegiance of all right thinking men. Such discussion could hardly fail to do good; it would probably aid in the creation of a common standard of sexual morality and bring about the recognition of the first principles of all honorable parentage, which our nineteenth century marriages, as well as our nineteenth century debauchery, prove to be sorely needed. For until such discussion has taken place, or at least until some common standard of virtue is universally recognized as binding on all civilized peoples, and binding on both sexes, until a sound utilitarian basis can be shown to underlie the regulations that control the intercourse of men and women we must expect to have the presence of the social evils that all deplore. And this not from any inherent badness of human nature or from the force of an unguided instinct which prompts to reproduction, (we have outgrown that), but from youthful ignorance of the important issue involved in the right use of the most sacred function entrusted to human beings.

AN ERECT WOMAN—A VISION.

A woman, erect, superb! Beauty of face only accessory to beauty of form, limbs perfection, arms with capabilities of curves of scorn; curves of caressing and herculean endurances, bosom as Nature in delight fashioned fair Eve's; shoulders fit for such fair company; neck sinuous, graceful; firm head, the crowning of the whole; feet and hands instinct with life.

She stood upon the loftiest height of the loftiest mountain, against the pale sky—colossal, grand!

About her, like an aureole, diffused, was flung and gathered in her strong right hand, a garment so finely

spun of steel, so brightly shot through with golden threads, so deftly dewed with diamonds that all—graceful curves of her Venus waist, all heart-swelled throbs of bosom were visible, and yet it “clothed” her “on with chastity,” and so enwrought in pearls within the folds I saw a name, the fabric-maker’s name, and lo! ’twas “Truth!”

Lily-belled the letters were, and I remembered the wise words of a wise man:

“Bear a lily in thy hand,
Gates of brass cannot withstand
One touch of that magic wand.”

Upon the mountain top was she, as I have said, and yet I saw that so broad was the surface there—hills, valleys, meads, cities, and hamlets lured her along their ways, and the grime strove to soil her garment’s edge; but as it came in contact with its folds the very dust was commuted into dust of gold that fringed the garment with added lustre; cool moss sprung up in every foot-print left by her feet until the weary highways were emerald-slipper-patterned in and out, and thorns that strove to tear her, blossomed instead into purple and red, and bees came and hummed summer-wise about their dewy blossoms. And as she passed I saw men kneel before her with the light of love and noble passion in their eyes.

They kissed the hands which she smilingly reached to them and smiling, still permitted them to hold, and then they arose and walked beside her and lent a hand to her for help when the path was steep, at which she smiled anew, a smile as simple in its sweetness as a tired child’s.

And women clung to her shimmering robe and tried to hide their heart-sick faces in it, but her gentle hands forbade; instead she wiped the tear-drops from their eyes and dropped upon her knees beside them; held them a moment to her heart, then raised their faces to the sunlight and behold the tears were dried, and they too arose and walked, some near, some far, but all their paths lay parallel with hers.

Again, I saw children lifting little hands and poor white faces—some rosy-sweet, but oh! with such faint, faint touch of heaven in their curves, hereditary! and each and all were gathered to her generous heart. Their heads were drawn as tenderly within her arms and lay upon her heart as contentedly as if each had first lain beneath it. The cooing sweetness of her mother lips lulled them—her lavish smiles answered theirs, and so she went on and on, while these “children weeping in the night” no longer wept, but the air was all alive with the pulses of their rippling joy.

Then I wondered what to her “the end” might be, for she seemed so seldom to look heavenward, except it were through soul-depths of human eyes, when lo! right in her path it came—a glory! a mist! a cloud! sunstruck through! How in the glad dazzle all her graces and her garments shone!

The New Jerusalem had descended, and why need she ever hence!

WAITSTILL ALLEN.

Mental sufferings are often forgotten when ministering to the distresses of another.

A FEW THOUGHTS FOR WOMEN.

DEAR ALPHA: It would seem as though we should all know that intelligence and goodness are the essential elements of the foundation of law. We all know that adaptation of principles to individual need is not fully considered and applied in legislation. We know, too, that the intuitive perception or woman intellect is needed to fill in the chinks and round into perfect symmetry the code of laws suited to the whole human family.

We women of this Republic, filling responsible positions in all of the professions where diligence, precision and ability is called for, see the necessity for improvement, and feel it incumbent upon us as sisters, wives, and mothers, to render assistance in behalf of our Government. We want less crime, less poverty, less moral degradation and misery, as the result of law. Our sympathies are with the unfortunate, the destitute, and helpless, needing encouragement to help themselves through the assistance of just and pure laws. In order to bring about such laws woman must give her enterprise, her thought, her affection, in behalf of her family tie. Her element is needed in our laws to mould the tone, and improve morality and even vigor of thought. Our home influence needs a wider range in which to do its work. The brothers, husbands, and sons are not always what the sisters, wives, and mothers could wish. The home influence is not sufficient through lack of power disseminated by woman through the laws that control generally.

There is no field of labor where woman is not needed, and as she realizes this fact, the law of progress leads her onward to perfect the race, meanwhile her thought finds its way into the legal codes, crystallized by feminine representation.

Women need to counsel together independent of influence from the other sex, for it must be borne in mind that the great need of humanity is perfected womanhood—the feminine element in its strength and beauty. This can only come to her as she studies herself, seeking for truth as she reaches upward for strength and perfection of character. This is her own work in her own way, to work out, if need be, in fear and trembling, looking only to the Divine powers for guidance and assistance.

In the near future need we be surprised if our Government be represented, as two white marble statues side by side, man and woman, working together for perfection of law and order? Thus man finding in woman his true “helpmate.”

For the present, the organization already formed, called “The Woman’s Congress,” can stand as a unit for action with such changes if necessary as may be thought best. It can act as a strong combined committee, framing its bills and introducing them by legal process as is necessary. By this means the feminine representative can have a hearing, and her thought have its weight and influence immediately.

Woman’s ability is her right, her enlightened will her power, her benevolence and sense of justice authority. Hence, she may work for the whole human family without let or hindrance.

D. S. H.

California, December, 1885.

THE RIDDLE OF THE SPHINX.

TO THE EDITOR OF THE ALPHA: In carefully reading your January number I find much that comes to me as true, because of my experience and spiritual unfoldment. I am a man, yet one who can see both sides of this question, and so form a correct opinion as to the real merits of the ideas advanced.

Away back in Egypt, a race, learned and inspired beyond their time, left as their legacy to mankind strange figures represented as the body of a lion with the head of a woman. These portrayed symbolically the race yet to inhabit this planet; as the combination devoutly to be wished of something of all there is in one organization.

Such a man reaching that plane through natural degrees would be balanced in body and mind. He would have the strength of manhood and yet the tenderness of womanhood; the reason of man and yet love of woman. This is the riddle of the sphinx.

Besides the necessary personal unfoldment, such a one must see the extremes of human life and action, must know the depths to which blind passion can sink a human soul, as well as to what heights lofty, enlightened aspirations can lift it. Between all extremes, no matter what the point in question, lies the truth—a *golden mean*; and in the questions you agitate, the rule holds no less good than in all else. In all new agitations of thought men naturally fly to the extremes, only to be brought back again far enough toward the old way to effect a harmonious balance between the extreme of their former life and the ideal of the new.

So it was even with that great agitator of human thought, Jesus of Nazareth, who gave an expression of an ideal far ahead of the race, that men in reaching out for it might attain unto something beyond the old life, but not so far beyond that they would go the second mile with one who compelled them to go the first, nor turn the other cheek when one had been smitten, nor give the cloak when the coat is taken, etc.

We all need our ideals, something that comes to us in the way of embodied and unembodied thought, that lifts us out of our old selves into the higher life that is to be.

You say there should be no relations between the sexes except as the direct outcome of a desire for offspring, and I in return say it is an extreme measure; that it is too much to ask of human nature—even a divine humanity, and that a middle course is nearer the truth in this as in all else.

I once heard a woman lecture to men on this subject from a woman's standpoint. She said, among other things: "A woman don't desire excess; learn to wait, in imitation of dumb creation, till the woman is ready. When you have been away from home and return, don't let your wife see that all you bring with you is a strong desire to free yourself from that 'pent up Utica' within you; and lastly, 'there is a periodical time with every woman when her husband seems in her eyes like a god, and she passes into relations with him without seeming to realize where she is or what she is, only that she is supremely happy, and that heaven seems not far off.'"

I never forgot her words, uttered to a male audience, and, let me say in justice to my own sex, men rose in their seats and thanked her, while the venerable Peter Cooper lent his presence and his hall for the occasion. To reform man we must spiritualize him, and to do this we must enlighten him, for he only sees from his own standpoint. We must tell him what to do to be saved; then he must make an effort for his own salvation, and man and woman both must help him.

It would be proper for the new disciple of a higher life to eat less stimulating food, and, if a drinker, to let liquor alone. We do not need meat three times a day, as men eat it in cities; it only adds fuel to the flames. Next, we must practice self-control, with the above methods as an assistance; and, remembering that all women are no more free from ignorance or desire than all men, we must have their help—their avoidance of all that tends to excite man, their self-control as well as his where it is needed.

Undue passion has been implanted in the race through men ignorantly and selfishly continuing attentions during gestation. There the seed was sown that was to bear fruit when their children came to manhood and womanhood in abnormal passion.

Only since, with much effort from those who see the truth ahead, and much on the part of those who receive it, can cure the disease which is sapping the lives of humanity and prostituting all that is noble in man and woman to the level of mere animalism.

It is noble in you as a woman to fling out the banner of so lofty and pure a life—so grand an ideal. Let us hope that those that you encourage to strive after it may reach a nobler manhood, even though they fall short of the ultimate goal. The Jewish scripture has much to say that is important in relation to the affairs of man and wife, applicable to-day as then; and if I mistake not, they, as a race, live up to this standard of morals, even in the present time. A despised race they seem, but man can learn from them what he most needs to imitate as regards the sanctity of the family life.

But I have said enough for a first letter. May God and man alike speed you in your work.

W. J. C.

CONTRASTED CONDITIONS OF HOME.

Many speculations and theories are entered into in the present day relative to the education of boys. Who will say the *home* is not the place to lay the foundation of the character of the coming man—*noble or ignoble*—as the precepts and examples of the father give bias?

The father who treats the mother of his son as only a thing to cook, wash, mend, and keep his house for their comfort, and begins at an early age to tell that son in the presence of her who bore him, that he cannot live with his mother, showing disrespect by his own harsh and cruel language to her because she desires to instruct her only child, a noble boy, as only a mother can—tell that son that no house is large enough for two families—continue these reiterations until he becomes a man, always interfering between him and his loving mother, disrespecting her judgment, never conversing with her, crushing, crushing the tender feelings of that dear one,

is it to be wondered at that when this son seeks a companion, she should prove the contrast of that loving mother, and prove that what the father said was true, that they cannot live together? Not because that mother has wronged her son, but because the father's jealous disposition proved him to be the *dog* in the *manger*; and, he to-day, is looked upon as on equal rights man. Strange equality!

Reader, this is no fancy sketch—it is drawn from real life. I would that it were a solitary home of its kind. Society would boast of purer morals to-day. The other side of the picture is in strong contrast. By precept and example, the husband, always seeking co-operation with his wife, making the son feel that his mother is first, last, and ever to be remembered, never to be ignored, and when he begins to talk of leaving home, let the *parents* make him feel that that home will only be complete with the addition of his choice, and let the father say to him and repeat it that when his mother is in the decline of life, it will be his filial duty to look to her comfort, to the comfort of them both, and care for her as she cared for him when he could not care for himself. *Where*, reader, is the son, think you, who would bring into that family, one who would disregard that loved and loving, care-worn, toil-worn mother? They would dwell in harmony together.

P. M.

TRULY JUST LAWS—THEY HAVE NEVER BEEN TESTED—ALL THE LEADING NEWSPAPERS AND CAPITALISTS NOW OPPOSE THEM—THE REASON WHY.

True liberty can only result from a system of laws that will continually tend to render a fair share of earth's bounties in return for a fair share of useful service.

The worthy and industrious are enslaved by land monopoly and the consuming power of interest on money. Just think of it! At the moderate rate of six per cent. per annum the income from a hundred thousand dollars, *per day*, including Sundays, is \$16.44, while at one per cent. the daily income would be reduced to \$2.74. So we see the sacrifice the rich, who help us, must be willing to make,

If our laws limited land ownership to a reasonable amount, and permitted Government to loan money on it to the extent of a half or one-third its cash value, as cheap (one per cent.) as it now loans to the national bankers, there would be no lack of work in America at double the present rates of pay, thus giving the industrious power to freely consume as well as to produce.

Farm and all other products required for daily use would then find a steady market at fair prices. Mortgages due would be paid with the money hired at one per cent., and thus many homes half paid for would be saved. In towns and cities, old time-worn structures on valuable land would give place to better buildings. Taxes made high by borrowing money for necessary improvements would be greatly reduced.

But to gain these rights of "life, liberty, and the pursuits of happiness," the people must take the work in hand themselves. When we consider the fact that all the leading newspapers in America are simply great capitalists whose interest lie in having capital double as often as possible by high percentage, we shall see what a power is against us. Their line of action is silence, or only vague allusions to any measure or system likely to change the present order of things.

But the worst part of the situation is that the producing public support these papers which are doing all in their power to destroy their liberty to earn a competency. Moreover, all the smaller papers who struggle for a subsistence *lack time* to deliberately study the question, and so fall into line with the capitalistic papers and work against themselves and the best interest of humanity.

W. H.

—From *American Liberty*.

A PLEA FOR MOTHERLESS GIRLS.

There has been a mother's yearning in my heart for motherless girls. I ache to win their confidence to advise, to encourage, to criticize affectionately, as only a mother can. Especially do I feel for the homeless girls of large towns and cities, working day by day for a decent appearance—seldom more than food and clothes. Such as most need help are hard to reach. Societies (whose reports may contain details) are obnoxious to most proud young spirits. The only way to reach them that can be seen clearly now, is to go or send into each work shop, each store, each factory, some Christian mother to work with them, to gain their affections, to sympathize with aches, be they of the head or heart; to plan pleasant evenings and good suppers in her rooms, where she may show it is possible for several girls to have a real home together; to learn a little housekeeping, a little cooking—a few wifely accomplishments, against the day when Mr. Rightchap comes along. An evening-a-week sewing-club, carried on not by charitables of higher social plane, but by themselves, when cheery chat of fashions and the stitch in time to save a nice garment from destruction, or the turning or cleaning and making over, make pleasant that which alone would be almost impossible for tired brain and fingers. Are there not some strong souls who will reach out a saving hand to homeless, motherless girls, who will strive to inspire in them some desire to know a home life, to be fed, not merely to keep alive, to learn the necessary lessons to constitute them helps indeed for the coming one man of all others to them, to reach the true womanliness that lies under many a seemingly light behavior, and lead a soul safe into eternity?

G. R. E.

ANOTHER VIEW OF THE QUESTION.

In the question of moral reform it seems to my mind the question of limitation of offspring is a very much overdrawn factor. Knowing all that comes to an overburdened mother of a dozen children in as many years, knowing the temptation to escape, by murder if need be, knowing the theory that parents have no right to bring to life more children than they can feed, clothe, and educate, knowing the cry among our best people, so-called, against the filling up of our country with the multitudes—swarms of the lower classes—knowing the one or two children of nine of every ten of these *limiting* parents seldom amount to mediocrity, if they live to maturity; knowing that struggling lives of many whose sole riches are their children, result in giving to the world its best men and women, we say is it a moral reform deliberately to enter upon the sort of life led by so many who refuse to become parents? In the sight of man, in the theory, it may seem so; but, after all, is it a purer life than that led by those who accept the children to whom God gives life, and strive to train them for his work on earth? Why do not these good people raise good men and women to fill their places? Look around you; is it lack of courage, mere physical courage, or is it a setting up of a superior moral code to that taught by Solomon, or of a law, the execution of which brings for eternity a better reward than that accorded to "the pure in heart?"

G. R. E.

IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND CIRCULATE IT?

Subscription and Advertising Rates.

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Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it may be sure that it has been sent and paid for by a friend, or neighbor, and that no bill will ever be presented for it.

THE ALPHA.

VOL. XI.

FEBRUARY 1, 1886.

No. 6.

THE annual convention of the National Woman's Suffrage Association will be held in Washington, D. C., February 17th, 18th and 19th. Talented speakers from abroad will take part in the discussions, and a useful and interesting treat is in prospect.

THE third volume of the History of Woman's Suffrage is completed, and the three talented compilers, Miss Anthony, Mrs. Stanton and Mrs. Gage, liberated from their labor, will be ready to disperse wit and wisdom to their hearers, of which they have such large abundance.

MR. WILLIAM STEAD has served his term of unjust imprisonment (three months) and is now at liberty to proceed with his editorial conduct of the *Pall Mall Gazette*, and should he be so unfortunate as to discover any new social villany or any hidden den of vice, and dare to speak for the safety and protection of little girls, let him beware of another three months' incarceration. O, Justice! O, Righteousness! What fantastic games are played in thy name.

THE LUCKY WAIF, a story dedicated "To the Mothers and Elder Sisters of our Land." By Ellen E. Kenyon. Fowler & Wells, publishers.

This is a healthy, pleasing story of a teacher's effort to look after the best interest of the little ones under

her care, leading them gently into paths of wisdom and making the acquisition of knowledge a pleasure rather than a wearisome labor. The design is good, but the writer shows signs of inexperience and does not tell the story with as much effect as the plot deserves.

WE welcome to our list of exchanges *The Philanthropist*, published monthly in New York and edited by our friends Aaron M. and Annie Rice Powell. Its object is "the promotion of social purity, the better protection of the young, the suppression of vice, and the prevention of its regulation by the State." This is a good work and there is much of it for willing hands, pleasing tongues and ready pens to do. God bless their labors with fruition and their lives with happiness.

BE of good cheer, the world moves in the right direction too. Evidence: In the city of New York is published a monthly bearing the title *The Cloak, Suit, and Ladies' Wear Review*, which, as this heading indicates, is devoted to fashion and the fashions in dress. It has attained its fourth year and a half, and has, in a most praiseworthy spirit, opened in the December number a Rational Dress Department, with our friend, Mrs. Celia B. Whitehead, as editor, who is the acknowledged leader of American dress reform. Her salutatory is bright and sensible, as she always is; followed by an able article from Mrs. E. M. King, President of the Rational Dress Association of London, and another witty paper from the *Chicago Current* by Prof. David King. The January number contains another able article from Mrs. King and one from Mrs. Whitehead. We had hoped to have found room in the February ALPHA for at least one of these, but will hardly be able to find room for more than extracts. But sometime our readers shall have the pleasure of reading them in our paper. In the meantime, if they cannot wait for these good things, let them send \$2.00 for a year's subscription to *The Cloak, Suit, and Ladies' Wear Review*, 696 Broadway, New York, and get these excellent articles entire at first hand, and know that we are marching on in a sensible reform.—[Ed.]

WE ARE requested to notice that besides a department of hygiene and heredity the Woman's Christian Temperance Union have added a department for the promotion of social purity, co-operating with the White Cross Army. The letter containing this request was accompanied by a circular issued by the W. C. T. U., justly eulogizing Mrs. Josephine E. Butler and Alice Hopkins, of England, who have devoted many years of work in the repeal of the Contagious Diseases acts of their country, and Mrs. Abbie Hopper Gibbons, Aaron

and Annie Rice Powell for their labors to *prevent* immoral legislation, which seeks to make vice safe and respectable under the protection of law in the United States.

But they ignore the fifteen years' moral education work and the ten and a half years' ALPHA voice, which has given forth no uncertain sound, and has opened the way through a wilderness of darkness, ignorance, and *deadly silence* on social questions for this army of women to walk in. We have struck the bed-rock of social sufferings and wrongs. The W. C. T. U. have followed our lead, with a department of hygiene and heredity, but they seem very reluctant to recognize our labors, even while soliciting our aid. This is, and has always been, the habit of the timid reformers. They will follow a great way off without daring to acknowledge the course of the gentle impetus they have received, so those that do the hardest work, those that clear the forest, till the ground, dig, and plow, and plant, are always forgotten.

"Patience, weary heart!" Do not lay aside your pioneer's axe, nor think to drop the burden of unrecognized toil, lest the pack you drop from your shoulders should block the way or obstruct the vision of the partially blind or obscure the rays of light that are struggling through rifts in the Chinese wall of ignorance and darkness, which engulf our race. These feeble rays now reach the optics of half-open lids, and in their bewilderment think this glimmering is only for themselves and their specially-favored work, not yet dreaming of the vast fields of light and exhaustless love and bliss that our Father has in store for those that have grown to full estate and have the courage to receive the fullness of the gospel of freedom.

So, courage, tired heart. They are coming, this army of women, "500,000 strong," slowly coming. They have a Moses, who will finally ascend Mt. Pisgah, and view the promised, after forty years' wandering in the wilderness.

Patience, weary heart, "cast not away, therefore, your confidence, which hath great recompense and reward."

We give a part of a very precious letter to our readers to encourage workers to press forward and not cease their labors for the young, that they enter upon life's duties well prepared, armed, and equipped with wisdom that shall be a lamp to their feet. The writer is a motherless girl, having the care of three younger brothers that she is guiding to a pure and happy life. There are other sweet, pure souls who are laboring for

the good of those in their midst. These happy witnesses are our "recompense and reward."—Ed.

Dec. 27, 1885.

MY DEAR DR. WINSLOW: Your kind letter of the 15th was duly received. Since then my indignation has been aroused by reading "Edgeworth's" contemptible letter in the *Monthly*. I was not aware how *completely* your teaching had changed and converted my thought until I read his sentiments. Of course you have not the leisure to hear what I think of them. I dare say the whole letter gives me a faint idea of all you have had to lacerate your feelings before your paper was established on such a firm basis.

When I first heard of THE ALPHA in March, '85 I think I have indistinct recollections of seeing that a Rabbi was an occasional contributor. I should be most happy to get some of his writings, and will send stamps if you have them to part with.

Since I saw my first copy of your paper, in March, it has done more for my education than parents or governesses ever did. It has been the means of making me spend my spare money in books; these books, especially "For Girls," has made me more economical in dress and independent of the prevailing fashions. THE ALPHA has certainly been my *best teacher* in all things: it helps me to better understand the Scriptures, it gives me an elevated opinion of the human race, and shows me what latent possibilities are within my own being; it has made me to see the whole world differently, and given me a strong desire to help my sister woman. It has made me charitable in my views, especially towards women who are deceived, and to drunkards' wives and daughters. The doctrine of heredity—something entirely new to me—has forced me to see how *necessary* it is to curb, conquer, and forget all that is selfish and impatient in my nature, and to make every effort daily to improve all that is good in my disposition.

I sincerely hope some of the ladies whose names I sent you will subscribe.

Would it be possible for me to attend the meeting of the Moral Educational Society? I would love to go up to Washington for a few days if I can gain admittance to the meeting (free.) Papa will think I am on wild goose chase, so I won't have much money to spend. I have been wishing for a long time to organize a little literary society in the village, two miles from my home, but scarcely know how to go about it. I think if I attended a women's meeting once I would know just what to do.

I remember you in my prayers. Ever yours gratefully,
MARYLAND. C. C. W.

THE "Medical Era," published by Gross & Delbridge, and edited by Drs. Gross and Gatchel, Chicago, is an ably-conducted monthly. It had through several issues a series of papers on "Women in Medicine," by Beta. They are exceedingly interesting and most refreshing in their crisp tone of justice and liberality, and are a credit to both author and publisher. All women should honor them for thus recognizing the status of women in the profession, and gratefully accept the meed of praise offered for what they have accomplished for science and humanity against such great difficulties, hardships and prejudices, stemming the current of custom and popular thought.

The following is the appreciative style in which "Beta" judges THE ALPHA—its aims, and objects—in the eighth paper, January 7th. It is a very graceful tribute from one woman to another, and is most gratefully received. Although the types head the article "By Caroline Brown Winslow, which we correct and think our readers will not need our denial of its authorship or any connivance in its construction."—[Ed.]

WOMEN IN MEDICINE.

CAROLINE BROWN WINSLOW, M. D.

If we have interpreted the undertone of this lady's life mission aright, it rings out pure and clear for the higher grade of living, which first announces lofty ideals and then advocates the practical utility of living up to them. Judging from her published utterances in *THE ALPHA*, she understands and credits with its full value the dynamic power of thought, and throws the weight of her influence in the scale of renovating, purifying, and recreating public thought currents, especially on that vital question to the coming race, the problem of how to be born with more of the angel incorporated in human nature than its opposite, how to make the struggle less severe between the attendant good and evil demon which, according to olden mythos, set out with every child of earth on its journey of life. No subject pertaining to expression on the physical plane could involve deeper scientific considerations.

Dr. Winslow looks upon the question in all its comprehensive importance, in this light; and the quantity of vigorous, wholesome thought generated by her regarding it, is of itself no small factor toward attaining the desired end. She touches the key-note of all philosophy, destined to live, in her devout belief that the State, the body politic, if it is ever to be pure, can only become so through the purity of the individuals on which it rests. The State is simply an aggregation of families, and in the family, harmony and justice can be secured only through spiritual equity. It therefore follows that spiritual equity is the most practical and utilitarian of all desired things to possess.

The mistake which the superficial thinker has made, and is constantly making, in his mental survey of his physical environment, is the wide separation which he imagines between spiritual dynamics and the existent physical state of things. He doesn't see that one is the outcome of the other. A mental *mirage* dislocates the natural relation of objects and obscures from his vision the most central truth of all the universe. Until this truth can be understood and *take root in human action*, the humanitarian soul will still continue to veil itself in mourning.

It is much for a woman, occupying a position of honor and influence, to make herself *felt* as taking this attitude towards human affairs. Yet this, if we have correctly registered the vibrations of her life-work, may be justly accorded to Dr. Caroline B. Winslow.

The world says to the biographer, "We want something of your subject's life; how did she get where she is? what were her first steps, and how did she go forward in the midway ascent?"

O World! O foolish world! when will you discover that the most important and underlying fact concerning all subjects is the *spiritual power resident within themselves*!

Here follows a biographical sketch and a running history of some of our achievements, professionally all of which would not read well in *THE ALPHA*.—ED.

Provided this lever is of the right metal, give them a place whereon to stand, and they will raise you, O World!

In September, 1875, she became the editor and proprietor of *THE ALPHA*, a monthly journal devoted to the improvement of the human race through a paternalism, and through a scientific understanding of prenatal laws, including all the operating influences which cluster around and bear upon the potent periods of embryonic involution.

She has done her work well, and the honors she has have been nobly won. As she stands within the grand galaxy of woman pioneers in medicine, with the laurel on her brow, she may well feel that the place is sacred, and the future, even now, sends forward its distant murmurs of applause which, like the swell of the ocean, is destined to break at the feet of this splendid group, and cover them with the spray of its glory. BETA.

MRS E. P. W. PACKARD formulated the following emancipation act, which, when introduced into the California Legislature, was supported by J. W. Martin, the present Governor of Kansas. Mrs. Packard has suffered much from the enforcement of unjust laws, giving her husband power over her person, &c. But death has at last loosened her bonds. Rev. Mr. Packard died December 19, 1885, at Marston, Ill. But there are still many lives suffering from unjust restrictions by enforcement of the law. This bill ought to be passed by the United States Congress and become the law of the land. E.

"A bill to place married women on a legal equality with their husbands.

"Be it enacted, etc.

"Sec. 1. That henceforth woman shall retain the same legal existence and legal personality after marriage as before marriage, and shall receive the same protection of all her rights, as a woman, which her husband does, as a man; and for any injury sustained to her reputation, person, property, character, or any natural right, she shall have the same right to appeal, in her own name alone, to the courts of law or equity, for redress and protection that the husband has to appeal in his own name alone; provided, this act shall not confer upon the wife a right to vote or hold office, except as is otherwise provided by law.

"Sec. 2. All laws or portions of laws inconsistent with the foregoing are hereby repealed."

A SENSIBLE MOVEMENT.

The public generally may not be aware of the fact that in nearly every State and Territory in this Union a married woman is, in law, the mere chattel of her husband, having no rights and no more personality than an ox or a horse.

By marriage her identity has been merged and lost in that of her husband, so that forever after, while she continues in the married state, she is, in the eyes of the law, a nonentity. She ceases to be a distinct person, like an unmarried woman, surrenders her personality, and becomes legally the vassal, the exclusive property of her husband, without property rights, without the right of maternity, without personal liberty, without the

right of conscience; in short, without any natural or legal rights, she having lost those at the moment of her marriage.

This is the legal status of married women in nearly all the States and Territories of this Union.

Socially, a married woman is the equal of her husband in this country and in England, but legally she is his slave, having no more legal rights than his horse. He owns and controls her, he can dictate what she thinks, what she believes, and what she shall do. He can dictate her food, her dress, her occupation, her conduct; he can, in brief, use her as he uses any other piece of property. He has, as her husband, a legal right to do this, and she, under the law, has no redress, no remedy.

That this state of things does not exist in fact is due more to the gallantry and affection of American husbands than to anything else. That the autocratic power on the part of the husband is not generally exercised in this country is simply because American husbands are the best—the most affectionate, the most tender, the most considerate husbands in the world.

But notwithstanding all this, the fearful exercise of the prerogative is a possibility, and in several instances within the last twenty years it has been wielded to the sorrow of some wives whose sad history we are familiar with. Now in all schemes and movements inaugurated in this country to ameliorate the condition of woman, the dreadful possibilities alluded to have never been considered, and no effort has ever been made by any female reformer to remedy these evils. The advocates of female suffrage, in their zeal to give women the ballot, have failed to consider the fact that a married woman with a ballot is no better off than she is without the ballot. For the same power that controls her conscience, her personal liberty, her property, her right of maternity, and all her other natural rights, can legally and just as completely control her ballot, so that she can be compelled to vote as he, and not she, pleases. Suffrage would not, therefore, in the least improve her condition.

The ballot may be an advantage to unmarried women, but it is of no earthly good to married women under the circumstances. The ballot would not invest a married woman with a single right. Giving the ballot to married women in all our States and Territories would be like giving the negro slave, before the war, the right to vote. The ballot in the black man's hand, before he was emancipated, would not have helped him any. It would, on the other hand, have increased the power of the master, who would have had absolute control of his slave's vote. To make the suffrage available to the negro, he must first be free; and then, and not till then, would the ballot be of any use to him.

Precisely the same thing is true of married women. Until they are emancipated, until they are legally restored to all the rights and privileges of citizenship, the ballot is not worth the paper it is printed on for them.

This law declaring woman's identity was first passed by the legislature of Washington Territory; next by the legislature of Oregon. And it is now proposed to ask our legislature, at its coming session, to follow suit, and thus help on one of the most sensible and feasible reformatory movements of the age and world.

The credit of inaugurating this reform is solely due to Mrs. Packard, of Illinois, who, by her own personal efforts, has already secured the passage of this identity act in some of the States and Territories, and who proposes to stand by this movement until it is adopted in every State in the Union. Blessings from all the wives and mothers of America should rest upon the head of this noble woman.

JOHN W. MARTIN.

Atchison, Kansas.

SHALL ALCOHOL BE KING?

A prominent lecturer said to me, "There seems to me no question but that the opponents of prohibition have all the logic on their side." Not admitting this, I still see much seeming plausibility in many of their arguments. Thus has it ever been with the defenders of any established law or custom, no matter how firmly it may have found its root in ignorance or superstition; no matter how inconsistent the workings may have been with human happiness. Wherever kingcraft has found a foothold on earth, there has been found men of talent in long-winded debate to defend the God-given rights of kings. Wherever the people have been oppressed by a despot there have we found men ready to lay down life itself in defense of a monarchical form of government, even though by so doing they confirmed the compact that made them servants forever.

Yet ever from beneath the throne of kings and tyrants have come the ominous murmurs and protests of the wronged and down-trodden. Human hearts cannot be crushed with impunity. Justice cannot always be fettered by ignorance. The sweet, low voice of intuition that first awoke in human hearts an aspiration for liberty hath awakened a grand anthem that shall swell and reverberate through every land, until every throne shall totter and fall and kingcraft be a monster of the past. Yet, more cruel than all other tyrants is King Alcohol. No other despot ever so interfered with individual freedom; none ever so ignored all human interests and rights. In vain does the voice of the mother rise in protest against the laws and customs which rob her of her children. In vain do our wives and sisters cry out against the invasion of the sacred precincts of home. From our legislative halls, fraught with unseemly jests, comes the sanction that crowns King Alcohol lord of all. When four millions of human beings were held in slavery in our land, how logical the arguments of its defenders! Its abolition was unconstitutional. It was in opposition to the will of Providence, for had not God said, "slaves, submit yourselves to your masters."

The slaves were pronounced unqualified to care for themselves. Both State sovereignty and individual rights would be involved if the North interfered with slavery. If a man's household be not free from legal interference, how could we sustain the sacredness of home?

Plausible and half true, as many of the arguments were, there still rolled up from the agonized hearts of the people a cry of pleading that would not be stilled by such sophisms. Justice demanded retribution. Humanity claimed a hearing, and protested against the

vile law which said: "No slave has any rights which the white man is bound to respect." And all over our land, in every hamlet and village, at every fireside arose those who, with throbbing heart and flashing eye, and with an eloquence born of a deep sense of wrong, demanded equity and justice for all mankind regardless of the color of their skin. Slavery was a great curse; this we all acknowledge now. But it was time-honored and had a strong foothold in our nation. Its uprooting cost us dearly both North and South.

"Not painlessly doth God recast
And mould anew a nation."

Whatever opposes human progress or prevents human happiness must, in the Divine order of things, pass away. But shall we sit idly, carelessly by and see a like slavery forge its chains anew for the youth of our land? Shall we, at the dictation of greed and avarice, submit to have our nation ruled by the liquor power? Is it consistent with a republican form of government that, when a great wrong is complained of by the people, they be refused the privilege of dictating by vote how it shall be disposed of? Granting, for the sake of argument, that "prohibition does not prohibit," &c., have we a right to say that it shall not be submitted to a vote of the people? If "prohibition does not prohibit," why the dread alarm in the whiskey camp? why the lynching and burning in effigy of temperance agitators?

From whom comes the vehement protests against interference with the liquor traffic? From the brewers, distillers, saloon-keepers, and third-rate politicians. Their arguments are founded in selfish greed. Heedless of the pain and woe caused by their unholy traffic, they press forward to attain their unholy ends. But let them beware! for the temperance wave is gathering in force. It is augmented daily by the inflowing-tide of an awakened and enlightened humanity; and the day is near at hand when its power shall sweep from our fair earth the last vestige of the liquor traffic. For that day let every true lover of humanity work and fear not.

EVA BARNES.

CORRESPONDENCE WITH A HINDOO PUNDIT.

The article in the November ALPHA which Gopal Vinayak Joshee refers to, spoke of his saying in his lecture before the San Francisco Teachers' Institute, "That they would be more of a blessing to themselves, the world and their husbands if they were uneducated instead of educated, ignorant instead of intelligent."

This seems rather a strange sentiment to utter to an audience almost entirely composed of educated women, and still further, considering that he is the husband of an educated India lady, who is now a student in the Women's Medical College of Philadelphia.

This explanation does not seem to explain; still, being a foreigner, he may not use English words to satisfactorily explain himself.

We give these letters to our readers as of interest from a cultivated mind that has excited attention as he has journeyed through the country.—[Ed.]

PHILADELPHIA, PA., January 5, 1886.

To the Editor of The Alpha:

DEAR SIR: Please excuse my impertinence in thus

addressing you. I am told that THE ALPHA is entirely conducted by women. But the person who fights for individual rights is called a Squire. Am I not then justified in using that term when addressing a lady? A friend of mine has brought to my notice an able article published in your issue of November last, in which I am represented to have been antagonistic to the elevation of women in general, and held up as a follower of Mahomet. On reading it I simply burst into laughter and declared that in the nineteenth century, and under the very nose of the person, such false reports have been circulated with impunity and audacity from one end of the world to the other; and yet in the course of time they all will be historical facts borne testimony to by thousands of men and women. Such is the height of ignorance and superstition that a false thing is believed to be true. If ever there was a man who advocated the equality of sexes, if ever there was a man who maintained independence for women, it is the writer of this letter. He has derived no benefit from woman in sharpening his intellect or revising his writings. He was, he is, and he always will be, an ignorant man as he goes fighting for her rights. He does not believe that by educating and elevating woman he will be a whit better, more enlightened and refined. No, he does not depend upon woman for his onward progress, nor does he ask her to depend upon him for her elevation and enlightenment. Each sex is born independent of the other. Man by subjugating woman subjugates himself, and thus becomes a slave to somebody else. I, therefore, want no woman to be my slave or make me her slave. He who usurps woman's rights, liberty and freedom, falls victim to all kinds of roguery and stratagem. But I said this much before the Teachers' Institute in San Francisco, that if woman wanted to be a wife or mother (slave in her own cobweb) she needs no education such as reading and writing. This my belief is being daily strengthened by observations in this country. A so-called educated woman is far worse than an illiterate one. An illiterate woman assails her tyrant like a lioness, but an educated one is merely a laughing-stock on the stage. She cannot stand erect; she cannot face a man; every motion of her limbs is like that of a dog wagging his tail before his master. Shame to her education and propriety of conduct. An ignorant woman is more manly and impressive. If women are taught to be slaves, dependent on the bounty of man, their education simply converts them into family dancing girls and songstresses and mushroom beds for their husbands, who otherwise would have sought these things elsewhere. I am for real independence of woman. She must not be educated to become a wife or mother, as that position can be obtained without going to any expense, mental, physical, or pecuniary. Let her stand aloof from man until he relinquishes his manly spirit and form; let her maintain her dignity, so as to do away with all outward distinction of sex. Woman is not enslaved by man, but in endeavoring to conquer him she has fallen into a trap she had laid for him. Both have thus got entangled and are likely to be choked to death if they don't realize their individual position to advantage.

It was woman who first asked man to cover his nakedness, that there might be no visible distinction of sex—one uniform dress for both. License and lewdness, the parents of civilization, introduced sexual costumes, and made conspicuous divisions between man and woman. Woman thus became a marketable article. The more gaudily dressed in silk and satin, and dexterously exposed in form and figure she is, the higher goes her price and praise. Why does she then find fault with man? He pays for his comfort, convenience, and enjoyments.

Woman never shall become independent unless she drops her attractive costumes and fascinating gestures, and adopts a uniform non-descriptive of sexes. Either man should change his dress for that of woman, or woman for that of man. Both boys and girls should indiscriminately be brought up. What nonsense that a boy should know the cause of his sister's dress being different from his own, when in outward form and shape they both are alike! Distinction of sexes in costume is pernicious. The sooner it is done away with the better for the advocates of THE ALPHA.

With these remarks I beg your leave to conclude, hoping that you will not again misrepresent me as the follower of Mahomet or Christ. I am a pure and simple heathen.

Yours, respectfully,

GOPAL VINAYAK JOSHEE.

GOPAL VINAYAK JOSHEE:

DEAR SIR: We thank you for your communication of the 5th. I am glad to be set right about your faith. I would not like to be called a Mohammedan either, if I was a "pure and simple heathen." But your other points of correction are not so clear, as you confess to a growing conviction that education is not necessary for a wife and mother, but that "she would be a better wife and mother if she was ignorant of even reading and writing." Neither is it necessary that a man should be educated that a man may become a husband and a father. Indeed, the cabins of the illiterate are proverbially crowded with offspring. If it is quantity and not quality that you look for in children, in that case incubators would do as well or better than wives or companions. Then why spend so much time and money in acquiring a knowledge of art or science or the languages?

Your satire on the dress of a fashionable lady—a mere society lady—is sharp, and in the main deserved. We would prefer a more refined expression than you use, but you do not describe or hit an intellectual matron, such as I now have in my mind, and know in this city, and such as are to be found in every city and town in the United States. This one has been a life companion to a scientific husband, has conducted the education of her four sons, and herself prepared three of them for Harvard University. She is plain and neat in her dress,

calm and dignified in her manners, with a modest estimate of her acquirements and worth, while her heart overflows with kindness and affection. This is the type of American womanhood we hope you will find opportunity to study while you remain with us.

The sons of this mother are well developed, healthy, pure, and manly specimens of young America—of a class that will become more numerous as time goes on and women are liberated from dependence, ignorance, and frivolity. We agree to your remarks on sex in costume, and believe a healthier and purer morality would exist if these distinctions were abolished, which will put an end to all wriggling and setting off prominent sexual points in dress, and the objects of man and woman in their associations will be to make each other better and nobler citizens, friends, and lovers, and will demonstrate that education does not make western mothers slaves nor "dancing girls in their own homes," "with a marketable value," nor poorer wives or mothers than the ignorant women of your own country. We have a high ideal for our race, and hope to realize its possibilities.

Sincerely yours,

C. B. WINSLOW.

RESPONSE.

PHILADELPHIA, PA., January 12, 1886.

MY DEAR MADAM: I am much obliged by your kind letter of the 10th instant. I am glad to know that I have one in Washington who speaks for me. I wish I had known her when I was there in November last. If you were to know one hundredth part of the admiration and reverence I have for the American woman, my first letter alone would be clear enough to convince you of my best motive. You all know that man is not educated to become a husband or father, but to become a man. When he becomes a man he becomes all. Woman should equally be educated to become a woman. When she becomes so she is all dignity. The epithets, wife and mother, husband and father, are the outcomes, and not the causes of education. But the former are significant of slavery and servitude. I am sorry that advocates of woman's rights should not see these invidious distinctions. An unmarried woman is called a "Miss" and a married one "Mrs.," but man has no such appellations; why is it so? Is it not so that an unmarried woman likes to be called a "Miss" that she may be courted and flattered by man? It is time now, I believe, that all these wrong ideas should be set to right, and woman's dignity as a woman, and not an appendage of man, should be maintained.

I am glad to hear that educated mothers have well-developed, healthy, pure, and model sons and daughters. But do you think that the mothers of Socrates, Plato, Shakespeare, Milton, Cowper, Goldsmith, Johnson, Addison, Washington, Lincoln, and many other eminent men, were learned women like the ones you speak of? Educated parents have given birth to dunces and lunatics,

and illiterate ones to genius and intellect. It appears to me very shallow that the results should be taken for the causes of any laudable objects; I should like to see woman entirely dependent upon herself and independent of man. She should care naught for him as long as he does not recognize her as his equal. How can she be his equal, when, howsoever villainous he may be, he is mated to a good woman on the strength of his prowess and fortune? Has any respectable man married a fallen woman? But I will show you thousands of fallen and vicious men, who are married by respectable women. What is this? Why are these women educated if they cannot behave better? A man of seventy-three, but a Governor of New York, marries a young girl of thirty. The more I think over this matter the worse is my despair. Loud talk and no work. My advice to all women is "Don't marry." As long as men find means of gratification without marriage, so long women will eat the bread of shame. Please, therefore, find out some remedies that will effectively cure the mania of mothers and wives.

If you think that my letter will still be considered as unfavorable to the position of woman, I would wish it better be published; for they will always take one for their enemy who is their best well-wisher.

Your strictures on the women of my country in comparison with the libertines is appreciative. I propose to write something in reply to your questions on the letter written by a native of India, and published in your issue of December last. In Christian and Mohammedan religions woman is considered a slave and made for man, but in my religion it is man who is made for woman. She is the mother from whom this universe derives its anointing principle. I am, therefore, a heathen. Woman is the highest ideal, ten thousand times superior to man, according to Hindoo conception. Woman is the center of gravitation. No people respect her so much as the heathen do. Other nations honor her attainments, but the Eastern her divinity.

Thanking you and all those who exert themselves in this noble cause, I remain, dear madam, yours very respectfully,

GOPAL VINAYAK JOSHEE.

CAMPAIGNING AGAINST VICE.

A meeting for the especial benefit of young men was held in Association Hall last night under the auspices of the White Cross Army of the Young Men's Christian Association. About 1,000 persons were present. Ira D. Sanky led in the singing. Dr. D. B. St. John Roosa said that there should not be any false shame about talking to men about personal purity. There was no danger of educating young men into sin by telling them what they ought to avoid. Frankness and sincerity were effective weapons to use against the peculiar vices that were undermining society. The physical as well as the moral well-being of young men required that they should observe the laws of chastity. It was a fact that every sin brought its physical consequences with it.

In illustrating the far reaching effects of vice Mr. Mornay Williams said that it was a matter of record that this State had expended more than \$1,300,000 to

support four generations of the descendants of one fallen woman. Cards bearing the pledges of the White Cross Army were distributed among the audience, and several of them were returned to the platform bearing signatures of persons who desired to be enrolled in the ranks of the army. The printed pledges embrace the following promises.

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.

A collection was taken up, and a vigorous address was made by the Rev. S. H. Virgin, of Harlem. He alluded to the *Pall Mall Gazette* revelations in London, and said that if a truthful expose of the extent of vice and licentiousness in New York should be made by some reputable newspaper, a story would be told that would blanch the cheeks and curdle the blood of Christian men and women.

CORRESPONDENCE.

RICHMOND HILL, NEW YORK, Jan 21, 1886.

DEAR MADAME: My remarks on Political Economy which you printed in December ALPHA were not so complete as I should have made them for publication. Any of the ALPHA readers who may wish to see a more careful statement of just how the pay of all useful head and hand service in America can be doubled or more, will find the same explained in the January number of *American Liberty*, a little quarterly paper, at only ten cents a year, published by Wm. M. De Camp, Hampton, Va. Respectfully,

WM. HUNT.

We are glad to print this paragraph from the pen of our venerable friend, Wm. Hunt, who has been so good a friend to THE ALPHA and its field of work from its inception. Mr. Hunt has such a clear moral perception of the laws of equity, as well as a most sympathetic heart for the woes of humanity, that he has been led to study deep down into fundamental principles for cause of poverty and crime, and is ready to strike telling blows at the root of the gigantic evils that oppress us, and threaten the life of the nation. Read his article on "Truly Just Laws," in another column. C. B. W.

CLARA, PA., Jan. 22, 1886.

DEAR MRS. WINSLOW: Many thanks for your kind words and greetings for the New Year. I always feel especially grateful to you for a letter, knowing that your hands and mind are busy, and your physical strength failing. Your life is a very precious one to many, and I trust it may be spared to earth-life for many years, and that those years may be sweetened by the kind appreciation of kindred souls—friends, though you have never seen their faces. When we think of the martyrs to truth whose persecuted lives were crushed out by the iron hand of superstition in the past, your work seems to have met with unprecedented success.

"A Woman's View of it" met with my enthusiastic approval. It bore the unmistakable marks of truth, and met with a response in many hearts I am sure; many, no doubt, who would sooner die than expose to another such an experience as that. It is the truth that the world needs upon sexual matters; public opinion has too long demanded concealment, even unto

teachery, from our women that men be not called to account for their monstrous outrages. I showed the article to an unmarried friend of mine, who is very intelligent and pure minded. She says: "It is good, and no doubt true, but nothing new to me. At least three women have made exactly the same confession to me as regards their own marriage relations. I am sure that nothing but utter hopelessness for themselves induced them to tell me; and they hoped also to use their influence to bar me from ever risking in marriage the torture they had to endure."

Yes, dear friend, I should never have thought of writing a word for publication had I not been impelled by some force outside myself. Yet for years the line of communication has been so free that I hardly realize the fact of my inspiration, until I go back in thought and analyze my feelings and inner promptings. The gift come to me in the midst of a great sorrow, when the depths of my soul were stirred to their foundation, and it has been the greatest comfort and blessing a woman ever had. Yet it is hard to tell, as you no doubt realize from personal experience, where our own intelligence leaves off and another begins; in fact I do not think it begins or leaves off, but blends and harmonizes and stimulates to activity the powers it finds individualized.

May your life be lifted up above the cares and burdens of this sphere, and the joys of a more exalted realm be vouchsafed even here, in the consciousness of a noble work well done.

Yours, for pure living.

EVA BARNES.

NEW YORK, Jan. 7, 1886.

MY DEAR MRS. WINSLOW: Although you sent me four extra copies of the January ALPHA I want four more to use as sample copies. Can you spare them? Two of those you first sent me I have laid away, marked "to be given to my boys when they begin to think of marriage;" one I have sent to a nephew of mine, just married, asking him to subscribe for it, and telling him that if newly-married couples would act on the teachings of THE ALPHA, even partially, they would be spared much misery.

Rita Bell's article, "A Woman's View of the Matter," contains as much valuable truth as it is possible to crowd into the same space. I believe millions of married women are crying out in their hearts against this monstrous subjection to sexual lust.

Then is it not time for us to consider what we are doing when we object to a dress reform that would allow the resemblances of the sexes to be manifest, on the ground that "if women dressed like men they would cease to be attractive?" I should think if the sexual attraction of men for women could be lessened and the intellectual attraction increased it would be a good thing.

Elizabeth Kingsbury's articles are so good—well, it useless for me to specify, for THE ALPHA is always good. I hope its circulation may be ten thousand, and ten times ten thousand, which I feel sure it would be if our public servants in Washington would supply the people with a sufficient volume of money for the transaction of business.

Yours, faithfully,

CELIA B. WHITEHEAD.

AIKEN, S. C., Jan. 18, 1886.

MY DEAR MADAME: I am to-day in receipt of THE ALPHA for January, and thank you for the insertion of the notice of my book, "Controlling Sex." I am sure familiarity with my book will induce you to give it a high rank as an influence working toward the same end as your meritorious publication. I am too old to take an active part in such beneficent labors, nor have I the means to aid it pecuniarily, but my voice and pen are at all times at command for helping on such a good work.

I have been very harrowingly wrought upon by the letter in this number, furnished by Rita Bell. It is, as I have good reason to believe, the unpleasant history of half the young wives of the land. A belief, I may almost say a knowledge, in a limited way of this sorrow, first led me to think of publishing my book. The husbands who were desirous of having sons every where seemed to think it was the pre-potent influence of the father that was to produce male offspring, hence encouraged in every way their own sexual desires, to the distress and injury of their wives. * * *

Very sincerely, yours,

SAM'L H. TERRY.

COLETA, N. Y., Jan. 12, 1886.

CAROLINE B. WINSLOW: Enclosed find one dollar, for which please continue THE ALPHA to me another year.

I think the restraint in the exercise of our abnormal sexual desires that it teaches us to impose on ourselves is an important factor in determining the future perfect man.

The perfected man is the needed man now and here. I second heartily any and every verified investigation that is an aid in producing him.

JOSEPH ANTHONY.

THE LOVED AND LOST.

The loved and lost! Why do we call them lost?

Because we miss them from our onward road?

God's unseen angel o'er our pathway crost,

Looked on us all, and loving them the most,

Straightway relieved them of life's weary load.

They are not lost; they are within the door

That shuts out loss, and every hurtful thing,

With angels bright and loved ones gone before,

In their Redeemer's presence evermore,

And God himself their Lord, and Judge, and King.

And this we call a "loss;" O selfish sorrow

Of selfish hearts! O, we of little faith!

Let us look round, some argument to borrow

Why we in patience should await the morrow

That surely must succeed this night of death.

Aye, look upon this dreary, desert path,

The thorns and thistles where'er we turn;

What trials and what tears, what wrongs and wrath,

What struggles and what strife the journey hath!

They have escaped from these, and lo! we mourn.

Ask the poor sailor, when the wreck is done,

Who with his treasures strove the shore to reach

While with the raging waves he battled on,

Was it not joy where every joy seemed gone,

To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand

A little child, had halted by the well

To wash from off her feet the clinging sand,

And tell the tired boy of that bright land

Where, this long journey past, they longed to dwell;

When lo! the Lord, who many mansions had,

Drew near and looked upon the suffering twain,

Then pitying spake, "Give me the little lad;

In strength renewed, and glorious beauty clad,

I'll bring him with me when I come again."

Did she make answer selfishly and wrong—

"Nay, but the woes I feel he too must share!"

Or, rather bursting into joyful song,

Go on her way rejoicing and made strong

To struggle on, since he was freed from care.

We will do likewise; death has made no breach

In love and sympathy, in hope and trust:

No outward sign or sound our ears can reach,

But there is an inward spiritual speech

That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—

Take up the song where they broke off the strain;

Sojourning till we reach the heavenly town.

Where are laid up our treasures and our crown,

And our lost loved ones will be found again.

—The Church of England Magazine.

CHICAGO suffrage women are using letter envelopes with the following declaration of principles printed upon their surface:

WOMAN'S PATRIOTIC DUTY.

Equity knows no difference of sex.—Herbert Spencer.

The equal interests of morality imperatively require that the ballot should be placed in the hands of women.—Bishop Simpson.

While woman is admitted to the gallows, the jail and the tax list, we have no right to debar her from the ballot box.—Wendell Phillips.

No sectarianism in religion; no sectionalism in politics; no sex in citizenship.—Frances E. Willard.

What right have all you women to leave all of this work of caring for the country to the men?—James Freeman Clark.

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